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Contents.

	PAGE
If Winter Comes	1
Notes of the Month	2
Young People's Page	3
Temperance Notes	4
Nendrum Abbey	5
Obituary	6
Science and Religion	7
Some Recent Books	8
Lesson Notes	10
Moneyrea	12
Reports	14
The Future Life	17
Marriage	17

All Contributions should be forwarded to the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th.

If Winter Comes.

We intend no reference to a very popular novel even though we borrow its title above. Rather are we influenced by the fact that the month of September prefaces the winter activities of our congregations and is a time of preparation therefor. These things prompt our earnest appeal on behalf of our Church and its constituent congregations.

Indications abound that there is at present increasing interest in religion, together with a growing dislike of religion of a dogmatic character. The Cambridge Conference of a year ago made this clear so far as a very active section of the Church of England is concerned. It is confirmed more recently by the finding of the later Conference at Oxford as expressed by Professor Percy Gardner. Other signs, not perhaps so clearly visible, but no less certain and impressive, reflect the movement and character of contemporary thought. The opportunities of free, practical faith were never better than they appear at present.

That being the case the question arises: How can we as a body meet this growing need for a thoughtful and unfettered faith? Certainly, it is imperative that we should not ignore it, but, confident that we have resources sufficient for its satisfaction, make earnest effort to do so. Merely to mark time will be to miss a great opportunity and to prove ourselves unfitted for a sacred task.

A year ago the Belfast Churches, with the encouragement and support of the local Laymen's League, arranged simultaneous series of sermons, setting forth the principles of our faith. The results more than justified the experiment. But more must be done to make the impression deep and fruitful. The Belfast disturbances unfortunately seriously affected church attendances, especially in the later winter evenings. We most strongly hope that such abnormal happenings will not again arise, but that our work may be planned and carried out under more helpful conditions.

To return to our main point, as important for our country as for our city churches: Cannot we in the coming winter throw ourselves wholeheartedly into some effort to proclaim our message to those ready to receive it? May we not be enabled to reach those who so far having lost faith in their old traditional forms of belief have not yet realised that in our own churches a religion is to be found which is at once free, reasonable and reverent?

Notes of the Month.

We must again ask for the indulgence of our readers respecting the late appearance of this month's issue. In consequence of the recent strike there was congestion in the printing office, and some time must elapse before things become normal. Although we have plans for the future which we hoped soon to realise, these must wait upon opportunity. As an earnest of interesting new features in the Magazine we give this month a history of the Moneyrea Congregation contributed by a valued correspondent who is familiar with his subject and can speak from a long acquaintance with our cause at Moneyrea. We hope to follow this account with similar chronicles of other congregations, and would earnestly solicit the help of qualified contributors. Such histories should not be diffuse, but as compressed as possible, making mention only of salient facts and periods of development. While gladly finding space for such accounts we are anxious to provide variety of reading matter and to avoid the exclusion of seasonable news. May we not confidently rely on the friendly co-operation of many contributors?

* *

Our thanks are due, and are ungrudgingly given, to Mr. Eustace Gordon, for undertaking the preparation of last month's number. It was his misfortune and not his fault, that the temporary holding of the editorial position coincided with the coming of the strike, which made his good intentions and careful preparations abortive until agreement was arrived at. When the latter occurred the Magazine appeared with such promptitude that the printing was hardly so satisfactory as usual. In that respect we promise amendment in the future.

* *

We would call the attention of our readers to the issue by the Lindsey Press, Essex Street, London, of a book which bears the title of "Aspects of Modern Unitarianism." It attempts in the compass of nine chapters to present thoughtful treatises on the leading themes of the Christian religion. The contributors, five in number, represent our younger ministers across the water, and are responsible for essays on Man, God, Jesus, and kindred subjects which are designed to "be of service to the Branches of the Women's League and the Laymen's League, to Senior Classes and other Societies connected with our churches." In the hands of suitable leaders the work is well calculated to be of very great help, not only as indicated above but also to serve as the basis of sermons explanatory of our faith. When we realise the need of orthodox re-statements we must not forget that Unitarianism being essentially a progressive faith also needs its re-interpretations for thoughtful minds. This series of essays is a very earnest endeavour to accomplish that needful aim and we wish it many sympathetic readers. We hope elsewhere to deal with the book at greater length.

* *

Dr. J. H. Jowett is responsible for a fervent appeal to the different religious bodies to form a Christian Alliance in the interests of "Peace and Good-will." He rightly feels that the Christian Churches should do all in their power, not only to make war impossible, but also to encourage active co-operation and fruitful public opinion. Certainly, the World War emphasised the need of such a standpoint. We are glad to see that outstanding men like the Lord Primate of Ireland have made ready response to the appeal and that a representative organisation is likely to be the outcome.

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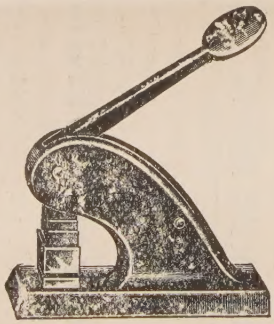

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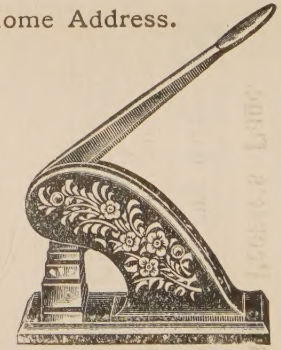

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Young People's Page.

RHEIMS CATHEDRAL.

" In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part.
For the gods see everywhere."

The Great War has robbed the world of many things. Not only was so much young life and energy and health lost to this world, but Art Treasures which can never be replaced, were wantonly destroyed, the Cathedral of Rheims, one of the finest Gothic edifices in all Europe being one.

This Cathedral, called the Cathedral of Notre-Dame, took over thirty years to build, it occupied the site of a more ancient church, which had been destroyed by fire, and it was opened for service in the year 1241. All the sovereigns of France, with three exceptions, from Philippe Auguste, in 1179, to Charles X., in 1830, were crowned here ; its very name calls to our minds the history of Joan of Arc. The great West front, surmounted by two square towers 267 feet high, had three magnificent arched doors which were decorated with a profusion of ornaments and statues of most beautiful workmanship. Everywhere in this huge Cathedral—it was 466 feet long—even in the most inaccessible places, were carved figures of angels, saints, virgins and prophets. No one had ever numbered these stone figures, but it is thought that there would be at least 20,000 of them. Some of these figures and the glorious stained glass windows were irretrievably lost during the bombardment, being splintered to bits, but many are left broken in pieces, a pile of arms, legs, heads and trunks. Now a great work of restoration is beginning, which we are told will take over thirty years to complete —the same time as it took to build the Cathedral.

An appeal has been made to all whom it may concern to restore any missing stones or pieces of carving which may have been collected as souvenirs or curios by soldiers or civilians, so that they may be restored once again to their rightful place where they were put over 700 years ago.

Many of the missing arms and legs and heads have been sent back, and a great mass of broken limbs, etc., has to be classified. There is to be no "faking" in this restoration, any statues that are headless are to be left so, unless the real original head is found, and the same rule applies to the limbs. So it is very important to see that every bit of stone that can be returned should be returned.

It will be a tremendous piece of work, and at first will seem like a huge jig saw puzzle to fit bit by bit together, but we are told that if the pieces are collected their places can be found, so if any of us hear of " souvenirs " of Rheims Cathedral brought home by soldiers or others, let us try to have them restored and sent to the Société des Amis de la Cathédrale de Rheims, at Paris.

Autumn Thoughts.

What are you thinking of, birdie,
What are you thinking of now,
Sitting up there in the twilight,
Alone on the garden bough ?

The summer at last is over,
The leaves turn yellow and red,
And grey mists cover so often
The blue skies overhead.

Do you think of the bonnie roses
That made the air so sweet ?
Do you miss the children's laughter
And patter of children's feet ?

Are you fretting after the nestlings
That once you sheltered and fed,
Or longing for your companions
That over the sea have fled ?

The roses have faded and fallen,
The children to school are gone,
And the swallows have followed the sunshine,
For winter is creeping on.

And why should you fret for your nestlings ?
Hardy and strong are they.
And they carry the songs you taught them
To gardens far away.

Temperance Notes.

The Doctors as a body do not speak well of the use of Alcohol. We learn this (though not for the first time) from an interesting and recent Congress. At the British Medical Association's Congress in Glasgow last month (July 28th, 1922) in the medical sociological section many eminent scientists read a series of papers on a set subject. They considered the question "To what extent, if any, can alcohol as a beverage be considered to have an influence on the human economy, mental disorders, industrial efficiency and infant mortality?"

Temperance workers in particular, and generally all who are seriously interested in matters concerning physical, mental, and spiritual well-being, should endeavour to obtain these papers, read and digest them.

The first paper was read by Dr. Edward Mellanby, Professor of Pharmacology in Sheffield University. He took as his subject "The action of Alcohol on the Human Economy." He first discussed whether alcohol was a narcotic or a stimulant. Classifying it as a food drug, he said it would be generally agreed that in action it was a narcotic. "But we must not prejudice the question by giving it a name. Alcohol depressed the functions of the cerebral cortex. These were judgment, the power to discriminate, the power of memory, and many other physical qualities. Taking small quantities of alcohol we had less judgment, we did not discriminate so well, our memory was not so good. Probably more striking still was the action of alcohol on the emotions. A man under the influence of alcohol was a man whose feelings or emotions were dominant. As a result there came out in the man what might be described as his 'natural' qualities. If talkative he became garrulous; if dull he became duller."

He writes cautiously on the effect of alcohol on the nervous system, but he said, "We are far too worried in this world, and there is nothing like alcohol in doing away with worry."

An American Doctor (John T. MacCurdy, of the Cornell University Medical College, New York) after saying something similar about inherent qualities being brought out under the influence of alcohol, made reference to Prohibition. He thought we could not yet say whether the gain from Prohibition was greater than the loss. He said, "We live in an imperfect world, imperfect because we have not yet gained the capacity to govern our own instincts. Alcohol is a crutch that man has discovered to help him with this disability." Therefore he appears to value the use of alcohol to help some men to become sociable, adding, "Conviviality was more important for the maintenance of our mental stability and effectiveness than we realised." I wonder if those who quote this part of his paper will be as willing to add what he has to say about alcohol and the race? He says that experience of any physician showed that the children of the alcoholic did not thrive. "But," he asks, "if we are to look on this matter dispassionately, can we avoid the question 'Is this good or bad? There can be no doubt that it is bad for society in any generation. The production of defective, badly nurtured and reared offspring inevitably throws a burden on society. But there is the race to consider. Eugenics exist in name only. If the true alcoholic be a psycopath, is it well to let him reproduce? Assuredly it is not. What we ought to do is actively to prevent it, which sentimentality forbids. Alcohol eliminates the unfit. If we fail to treat the race with intelligent care, should we prevent Nature from working her way, albeit it is blind, slow, and unkind?"

Many other papers were read by eminent doctors about the evil influence of alcohol on work in factories, on the high death rate among children, and on the prevalence of insanity. Surely they ought to know.

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Nendrum Abbey.

ULSTER'S GREATEST ANTIQUARIAN MONUMENT.

Excavations are being carried out at Nendrum Abbey by the Archaeological Section of the Belfast Natural History Society. The remains are situated on Mahee Island, to the North-east of Strangford Lough.

The workmen have completed the restoration of the central cashel wall, and erected a small protecting dyke round the church and grave-slabs at the west end, by which cattle will be prevented from doing injury. The foundations of the monastic buildings at the east end have been laid bare, and the men are now chiefly engaged in repairing the immense fortification of the second cashel, a vast stone rampart from 6 to 10 feet high, and no less than a quarter of a mile in circumference. Many relics of vast antiquity, which have been turned up during the excavations, are preserved in a small temporary museum placed at the disposal of the Society by the kindness of Major C. Blakiston-Houston.

What strikes one as a very remarkable feature of these investigations is finding confirmation for some of the old Irish legendary stories of the early lives of the saints. One of these refers to Saint Colman, of Dromore, who was a student under Saint Mochaoi at Nendrum about the year 480. The legend relates that Colman asked the Saint one day what he should do, as his lessons were all learned; he was told to go and remove the rock which impeded the brethren coming by the path to matins. This task was humanaly impossible for the boy to perform; but, full of faith, he went to the rock and with his finger made the sign of the cross upon it, when it immediately fell in pieces, angels carrying the fragments to the nearest sea, where they threw them in; on touching the water they reunited, and the rock was afterwards reverently known as Colman's Stone. To believe this story requires more faith than everyone possesses, but during the excavations this pathway, formed of rough slabs, leading to the Church, was uncovered as it was over 1,400 years ago; furthermore, the pool where the rock would naturally be thrown has from time immemorial been known locally as Colman's Bay. Canon Carmody has referred to the legend of the miraculous conversion of the robber chief MacCuil by Saint Patrick, which occurred in the year 432. This Chief on his conversion is said to have surrendered himself and all he possessed to the mercy of the Saint, and was put, bound, into a coracle and despatched to sea without food, and with nothing but a cloth to cover him, was left to the dispensation of Providence. By Divine guidance he drifted to the Isle of Man, where eventually he became Bishop. This story also requires strong faith to swallow in detail, but ultimate events confirm it, for it is recorded that King John, in the year 1210, ordered the Bishop of Down to produce a list of the see lands of Down with their titles, and in this list it is stated that the island of Nendrum, the four adjacent islands, with Ballydrain and the fourteen townlands now comprising almost exactly the parish of Tullynakill, were given to the Church by Indrasaig MacCuil, and on that title they were held. Moreover, these lands were held by the see of Down intact for over 1,400 years until power was obtained by Act of Parliament to sell them. About seventy years ago, the property was bought by the late Mr. S. Murland, whose successor sold it to the late Mr. Craig, and a few years ago his representative sold it through the Land Courts to the tenants. Thus the present owner of Nendrum, Mr. Johnston, holds this spot of holy memory in clear succession, through St. Patrick, from Indrasaig MacCuil, who flourished here in this immense fortress 1,600 years ago.

Various archæological treasures have been found during the excavations; these include a very ancient sundial, which had once surmounted an elaborately-carved pillar stone; a fragment

of an inscribed stone in mixed alphabets, some letters of which are so far quite unknown; polished stone axes and other implements; iron spear, javelin heads, knives, &c.

It is the oldest Christian foundation in Ireland except Saul. Here exactly 1,490 years ago stood Saint Patrick, when he performed a miracle that resulted in the foundation of Nendrum; from Nendrum emanated St. Colman of Dromore; from his training here came St. Finian; from him Saint Columba the founder of Iona; from Iona Christianity spread to North Britain, and ultimately to Northern and Central Europe. Nendrum was an established Christian missionary college half-a-century before Canterbury was founded by St. Augustine, and some time before Saint Patrick arrived in Armagh.

Obituary.

Mr. J. O. Abernethy, Belfast.

Our Church as a whole and Mountpottinger Congregation in particular is the poorer through the passing of an old stalwart in the person of Mr. J. Orr Abernethy, whose death occurred at his residence, "Edenderg," Knock, on July 21st. The end was not unexpected, as he had been ill for some few months and confined to bed, but it was prolonged through the good constitution of the patient and the unremitting care and attention of his wife and daughters.

For some years Mr. Abernethy had been a member of the Church Committee at Mountpottinger, with which congregation he associated himself after being first connected with York Street when business brought him to live in Belfast instead of Comber, where he has been a staunch member of our Church for many years. Of a quiet and retiring disposition our deceased member was perhaps not as well known to Unitarians as much as some others, but there is absolutely no doubt of his unswerving attachment to the cause with which he had a life-long association commencing at Moneyrea, and in his quiet way he was a tower of strength to the Church.

The interment took place at Moneyrea on July 25th, when considering the fact that no newspapers were being published at that time, owing to the dispute in the printing trade, there was a large concourse of friends to take the last farewell. To his widow and family we tender sincere sympathies in their bereavement.

Mr. James Darragh, Antrim.

On Monday, August, 28th, Mr. James Darragh, sen., passed on to the Larger Life. He was the oldest member of our Antrim Congregation and had reached the ripe age of 92 years. He was remarkable for his health, practical wisdom and life-long optimism, and up to the end manifested a deep interest in everything belonging to our congregation. He knew the names and the history of nearly everyone in the neighbourhood and the Christian trait that struck all those coming in contact with him was how he saw and enlarged on the angel-side of their lives, even if the evidence seemed rather the other way. His was the Christian spirit exemplified in Paul's words:—"Love is always slow to expose, always eager to believe the best, always hopeful, always patient."

On Wednesday, August 30th, the service in the home and at the grave was conducted by his minister, Rev. Geo. V. Crook, assisted by Canon Collis and Rev. Mr. Wasson.

We tender our deepest sympathy to Mr. Andrew Darragh, our Treasurer, his wife and family, also to the other sons and daughters who mourn their loss through his Translation.

"In the old Churchyard of his native town—in the ancestral tomb anong the trees, near to the cottage—his early wedded home—we laid him in the sleep which comes to all; beside his partner of those bygone years, in peace and well-earned rest to wake with God."

Science and Religion.

Among the interesting subjects which received attention at the recent British Association Congress in Hull none was of greater importance than that which concerned the relations of science to religion. The pronouncements of leading Churchmen are a curious commentary on the striking change which has taken place in the point-of-view of religious thinkers. When, in 1874, Professor Tyndall as president of the above Association delivered his famous address it aroused the strongest opposition. Then, and long afterwards, Science and Religion were regarded as almost irreconcilable forces fighting a fierce fight for supremacy. The function of the scientist, many believed, was to overthrow the traditional faith and leave nothing in its place but blank materialism or arid agnosticism. The reviews opened their columns to lengthy combats between men like Professor Huxley and Mr. Gladstone. How completely the conditions have been transformed the proceedings of the last Congress clearly prove. It is now not an embittered conflict between rival powers but friendly co-operation between respected allies. Both have their rightful place in human history, both make peculiar contributions to the fund of human knowledge and supply the key to man's place in the universe. True, their functions are not alike, nor do they investigate the same class of fact or pronounce upon the same phenomena. Nevertheless, each would be incomplete in its investigation of the facts of life without the other. Together they supply the necessary synthesis of knowledge and relate man not only to his physical but also to his spiritual environment.

With his accustomed acumen Dean Inge expresses the character of the change which has thus come about, and we have pleasure in reproducing below a summary of the sermon which he preached before the members of the British Association at the conclusion of the Congress in Hull:—

"Natural Science is (he remarked) the principal vehicle of revelation to us in the twentieth century. It has modified our whole way of looking at things. The idea of evolution has transformed our outlook in dealing with almost every subject, including history, politics, and theology. The belief in uniform natural laws has banished the old notion of two orders, the natural and the supernatural dovetailed into each other on the same plane, a notion which greatly retarded the progress of knowledge.

"Scientific temper, he proceeded, was as great an asset to humanity as scientific discovery. Nowhere else did they find such disinterested devotion to truth, such unquenchable faith in the power and value of disciplined, intellectual labour, such a bold sweep of imagination checked by such punctiliously accurate experiment. The air breathed by science was like that of mountain heights—thin, but pure and bracing. The real man of science could not be charged with a childish love of bigness. He was even more interested in the infinitely little than in the infinitely great. Science had affected both theology and morality in many ways, and must affect them still further.

"After 400 years," said the Dean, "the Church has still failed to adopt her cosmology to the discoveries of Galileo. Officially we clergy have to live in a pre-Copernican universe, otherwise certain dogmas on which the Church exists would have no meaning. The battle against the dead hand of authority is not yet won, but the issue is certain. The educated Christian has already succeeded in fitting his creed within the framework of the universe as we know it to be, and as the people, more especially women, become better educated there will be less resistance to a reconstruction of that part of the building which is obviously crumbling.

"When this necessary work is done it will be found that religion is not a

pin the worse. In morality as in theology there is still very much to be done in enlightening the intelligence and the conscience of the public. The new knowledge has come quickly and morality is intensely conservative.

"As to the relations of science to religious faith, Dean Inge said that some had thought it possible to prove the Theistic position by the methods of Natural Science, but no argument which abstracted from the religious experience could lead to the good of religion.

"Take any branch of science you like and you will find that it is built upon a valuation of experience. Take any form of religion you like, you will find that it is built upon what are believed to be facts. The proposed delimitation of territory will not work. It will be equally fatal to both sides. The sciences deal almost entirely with objects which can be weighed or counted, and their standards are almost entirely quantitative. These methods are enough to ascertain the truth about certain aspects of reality, but they do not attempt to explain reality as a whole, or, if they do, the attempt is a failure.

"The outstanding differences between science and religion were merely differences of emphasis. In ascertaining the ultimate values scientists should not claim that they were following realities, while others were following dreams. 'We like you,' he concluded, 'have our foothold in the real world and are seekers after truth."

Some Recent Books.

"Orthodoxy."

By the Right Hon. H. A. L. Fisher. The Essex Hall Lecture for 1922. (The Lindsey Press, 5 Essex Street, Strand, W.C.2. Price 1/- net.)

Our readers will welcome the opportunity of possessing in attractive printed form the thoughtful utterance which is the last of the distinguished series of Essex Hall Lectures. It will cause no surprise to learn that Orthodoxy, as understood by the English Minister of Education, does not imply narrowness or inaccessibility to new ideas. The lecture is so brief for the unchanging past but represents with candour and clearness a defensible position and point-of-view. The lecturer tries to show where Orthodoxy lies and wherein its essential character consists. "The formulary of a church is not a religious but a political document. It is never the expression of the individual soul, always the expression of his racial circumstances. It is dyed with the waters of compromise like a political programme; it is so drafted as to cover within the limit of its phrases the greatest number of its adherents, and to solve the greatest number of antinomies. The value of the formulary is not that it creates thought but that it preserves it, not that it stimulates argument but that it suppresses it, not that it quickens the individual, but that it binds together the mass. The orthodox man is the man who follows the rule of the road. The orthodox Englishman does not question the value of being an Englishman; he accepts the institutions, the customs, the manner of life of his country. He obeys the laws. . . So, too, the orthodox Anglican accepts the Thirty-nine Articles. He may not care about them for themselves. He may not understand them. He accepts them, however, as the constitution of a Church for which he does care."

But having stated the case for Orthodoxy as thus defined, the lecturer has much to say of progress and its possibilities. He believes in human improvement, and bases his belief on certain assumptions: "First, that human life being a benefit and not a curse, an organisation of the world which enables a large number of human beings to live a reasonable life upon the planet is superior to one in which human life is 'nasty, brutish and short'; second, that knowledge, physical health and foresight are good

things, and that the spread of knowledge, health and foresight through education is therefore to be welcomed; and, finally, that under the political-social forms which we now see developing around us, average human nature is finding it easier and not more difficult to obtain the satisfaction of its higher wants."

The lecture incidentally raises many grave questions without entering into a full discussion thereof. Naturally, the length of his discourse prohibits any exhaustive treatment of topics subsidiary to the main thesis. Nevertheless, there is much that is suggestive and provocative of thought in the author's allusiveness, and we heartily commend the lecture to the thoughtful consideration of our readers.

"Aspects of Modern Unitarianism."

(The Lindsey Press, 5 Essex Street, Strand, London, W.C.2. Price, 3/- net.)

The above timely work consists of nine chapters contributed by five of our ablest younger ministers in England. The Rev. Alfred Hall, the editor, is responsible for the "Introduction" and "Atonement and Salvation"; the Rev. R. Nicol Cross speaks of "Man" and "God"; Dr. Mellone deals with "The Unitarian Heritage" and "The Immortal Hope"; the Rev. W. Whitaker contributes the chapters on "Revelation" and "Fellowship," while the subject of "Jesus" is the work of the Rev. J. Cyril Flower. It would be difficult to speak too highly of the manner in which the quintet of writers have discharged their difficult tasks. Any one of the subjects treated might easily have occupied the space allotted to all. Naturally, within such limits of space an exhaustive treatise was impossible, but no one who reads the contributions with care will fail to follow up their rich suggestions. It means a good deal to have so admirable a starting-point for further research; ample materials for the latter are provided by writers of our own household of faith. A comparison with the writings of fifty years ago makes plain the modern point-of-view which characterises all the contributors alike. There is not so much the tendency to prove a case by reference to Scripture citations as to establish it in consonance with modern discovery and experience. The appeal is to the progressive revelation of truth in nature and in life. Knowledge does not destroy faith, but substantiates it, and gives it greater stability. Again, the support of history is freely invoked, since not only the aspects of faith but provision for their satisfaction are implicit in men's age-long development. If we want to know why religion is no mere relation between an individual and Deity the two-fold answer is forthcoming in man's social nature and in his attempts to found a fellowship. So, likewise, the immortal hope is no chance speculation arrived at somehow and somewhere but one which has its origin in the very nature of faith and man's spiritual constitution. Specific times may have given it form and provided it with temporary embodiment, but we cannot hope to understand its persistence through time unless we discern the eternal in man himself.

Grateful as we are for these rich and suggestive essays we detect certain disadvantages of treatment incidental to their necessarily limited character. The need of compression tells against the simplicity of delineation essential if they are to find the kind of audience hoped for them in the editor's Introduction. Where shall we find the teachers, to say nothing of the scholars, of our Senior Classes, who could readily appreciate the philosophical position assumed in the chapters on "Man" and "God"? But we venture to think that our readers are likely to find the chapter on "Jesus" in some respects the least satisfactory. It seems to us inadequate for this reason: It is too critical and not sufficiently positive. Further, it

would have been better to refer the readers to Dr. Martineau rather than to devote so much space to a long citation from "The Seat of Authority." More might have been made of the fact that men not professedly Christians are finding an increasing attraction in the personality of Jesus freed from dogmatic wrappings.

One of the most attractive and welcome of the essays is that on "Fellowship." We have long felt that in order to counteract Unitarian individualism we needed a clearer conception of the character and importance of the church idea. This is most admirably set out in the treatment of "Fellowship." What the Church exists to do, and how it thus fulfils the spirit of Jesus, is abundantly shown in sentences like these:—"The idea of Fellowship, of a common life of aspiration and service in which Many become One, through the spirit he imparted—this is of the essence of his religion, not an accident of it. This is what created the Church." Following upon the right conception of the Church is the perception of the place of the sacraments. "It is only when we grasp the social implications of religion that we see what sacraments can and ought to mean." Notably, this determines the rite of Communion and the meaning of its continued observance. It ministers to "the sense of a mighty Fellowship to which we vow ourselves, the setting forth of Christ's death, the sanctifying of common life, the spiritual significance of all material things, the abiding union of master and disciples, the power of love to feed the world's spiritual hunger." These quotations will indicate the great helpfulness of the essay from which they are taken.

Space will not admit of more detailed treatment. We must refer our readers to Dr. Mellone's essay on the subject of which he is an acknowledged master, as proved by the reception given to his books on Immortality. If we have ventured on some criticisms above, these must not create the impression of depreciation concerning the book as a whole. It is informative and thought-provoking to a great degree, and we hope it will be carefully read and pondered over, not only by Unitarians, but also by thoughtful outsiders.

Lesson Notes.

September 3rd. THE TRAVELS OF ST. PAUL.—The First Journey. —I. i. The mission started. Acts xiii. 1-13. *Key Text, Mk. xvi.* 15.

(1) Antioch was a centre of Christian work (see Acts xi. 19—26, especially v. 26)—situated in the north of Syria, with Seleucia its port about 16 miles distant. Prophets and teachers (preachers and catechists) were accredited leaders ranking after the apostles. Barnabas was a surname (=*son of consolation*, or possibly *of exhortation*) given by the apostles to one Joseph, a Jew who was a native of Cyprus (iv. 36). Herod Antipas was tetrarch of Gallilee during the greater part of the lifetime of Jesus and afterwards; what the Greek says of Manaen probably means that he was a "chum" of Herod's. Saul was a native of Tarsus in Cilicia (S.E. Asia Minor). For his conversion (and previous references) see ix. (and vii. 58—viii. 3). (2) The Holy Ghost (or Spirit) would *say* this by the voice of a prominent member of the company credited with inspiration. (3) The laying on of hands was merely a ceremony (comparable to anointing) to mark formal and solemn appointment. (5) Salamis was the principal town of Cyprus. Mark was the second (Roman) name of a Jew of Jerusalem called John, cousin of Barnabas, and son of Mary who befriended the Apostle Peter (xii. 12, etc.) (6) Bar-Jesus—*Son of salvation.* (9) In Greek *Paulos:* similarly in v. 7 *Sergios Paulos:* Paul (Paulos) is a Roman name, the Latin form being *Paulus.* (11) Compare the temporary blindness of Elymas with that of Paul himself (ix. 8-19). It is easier to believe in the blinding of Paul by a great light (ix. 3,) than in that of Elymas at the

inspired word of Paul (xiii. 9-11). Easier than to believe in the literalness of either statement is to suppose the stories represent a consciousness of spiritual blindness, a confessed recognition of error, and a sense of helpfulness until enlightment is brought about by the aid of others—a spiritual "darkness before the dawn."

September 10*th*. *THE TRAVELS OF ST. PAUL.—First Journey.—I. ii. The first recorded sermon. Acts, xiii.* 14-41. *Key Text, Lk. xxiv.* 47.

The sermon has four parts—(*a*) a sketch of the history of Israel, (*b*) a historical sketch of the career of Jesus, (*c*) apostolic testimony to his resurrection, (*d*) exhortation to believe in him. The argument is (*i*) that Jesus by His descent from David is part of the design of God (manifest in the previous history) for the exaltation of Israel, (ii) that the evidence of the resurrection of Jesus proves that the purpose of God concerning him is invincible.

(v. 14) Note a second Antioch (see v. 1) ; and there were others. (15) A "lesson" from the law (*i.e.*, the first five books—"the books of Moses") and a "lesson" from the prophets (including Joshua to Kings). Cp. our lessons (="lections" =readings) from the Old Testament and from the New. (23) "his promise" according to II. Sam. vii. 12 and Ps. cxxxii. 11 interpreted to suit the Messianic expectation. Actually, in default of evidence of the descent of Jesus it is possible to suspect the Christian allegation of the Davidic origin was based not upon substantial knowledge but upon mere supposition, that, He being the Christ, that must be a fact. (24,25) See Lk. iii. 15-17. the words of John the Baptist refer to the Christ, and although not necessarily to Jesus, one suspects that the writer wishes to give the impression given more definitely in Jn. i. 26-29, that he did bear testimony to the Christhood of Jesus. (26-27) Because the Jews of Jerusalem rejected Jesus and salvation through His word ; these are now offered to the Jews of the Dispersion. (27) There are no prophecies literally "fulfilled" by what they did : the allusion must be to Is. liii. 3-12 and Ps. xxii. 6-8 ; 13-18. (31) It is odd that Paul should not include himself among the "witnesses" : (see ix. 1-6). 34) "the sure mercies of David" as promised to the true Israel are referred to in Is. lv. 3. The preacher here would persuade his hearers that God's intention to bestow the like upon them is proved by his having raised up Jesus from the dead. (35-37) The meaning is that the promise in Ps. xvi. 10 not fulfilled in David, must refer to Jesus in whom it *was* fulfilled. (38, 39) The law was to teach righteousness but made no promise of remission of sins ; Jesus did both. (41) Hab. i. 5 (Septuagint Version).

September 17th. *THE TRAVELS OF ST. PAUL.—The First Journey.—I. iii. "A light to the Gentiles." Acts xiii.* 42-52. *Key Text, Is. xlix.* 6.

(42) Not the *same* words, but further words on the same subject, faith in justification (salvation from sin and acceptability with God) through faith in Jesus and by practice of his way of righteousness. (43) "proselytes" in this case would probably be persons touched by the aspirations of Judaism after righteousness but not actually having identified themselves with the Jewish community at Antioch by submitting to circumcision. (44) Probably to be taken as more or less frankly an exaggeration. Cp. in modern report "every body was there." (46) Thus the gospel is *first* delivered to (and rejected by) the Jews of Jerusalem, *secondly* to the Jews of the dispersion (and rejected by them) (see vv. 26, 27 and note Sept. 10th) and *thirdly* to the Gentiles. (47) The quotation is from Is. xlix. 6b.—words addressed to the Servant of Yahweh (xlix. 3) personating the good and faithful among the people of Israel (as Britannia personates the British *people*). Elsewhere (Lk. ii. 32) the Servant (of Is. xlix. 3) seems to be more definitely identified with Jesus Himself. (48) This sounds as if some had been ordained (predestined) to

become qualified for eternal life. The Greek probably means really, as many as were disposed to fit themselves for eternal life. Cp. Lk. ix. 1 and x. 10, 11 and Cp. Mt. x. 23.

Belief in the resurrection probably arose from two causes, (*a*) the faith of Jesus Himself in the heavenly origin of His mission, (*b*) spiritual sensations (sometimes taking the form of apparitions of Jesus risen) induced by intensity of faith in Him. It is certainly due to belief in his resurrection, that the Church founded in His name grew up. Most of the Jews had no faith in Jesus, being unconvinced of his authority to abrogate the law of Moses, of the divinity of whose commission they were utterly convinced. The Jewish element in the Christian Church became less and less in proportion as it became more and more evident that, whatever the purpose of Jesus had been (Mt. v. 17) the tendency of his influence was to render the law obsolete.

September 24th. THE TRAVELS OF ST. PAUL.—The First Journey.—I. iv. At Lystra. Acts xiv. 1-18. *Key Text, Ro. i.* 20.

(1) By Greeks would be meant *Greek speaking* Gentiles in distinction from Jews, whether Greek speaking or otherwise. (2) " disobedient " or *disbelieving:* the Greek may mean either, and in the mind of our author both ideas would be present. Those who disbelieved in Jesus or in the Apostolic doctrine about him would disobey the precepts and commandments of Jesus and the principles of conduct advanced in His name. (3) " in the Lord "—relying upon the Lord Jesus. Note the belief in his effective participation in their proceedings, present in the spirit though not in the body. (4) Note the application of the term *apostle* (as in v. 14) to others than the Twelve. (11-14) The People of Lystra in Lycaonia understood and spoke Greek (as did those of Iconium) but they had a vernacular as well; and when they used that, their speech was incomprehensible to Barnabas and Paul, who consequently did not understand at first what they were about to do. (13) " before the city "—before one came to the city, *i.e.*, outside the city. (15) " of like passions " (an archaic expression)—of like nature *i.e.*, not gods, but mortals. (15-17) God is now sending His *Light* (the gospel of Jesus Christ) to enlighten the Gentiles; but even before now, he had given ground for a *natural* religion in the evidence of his existence and goodness in the fruitful and pleasant earth.

All but very credulous people must conclude that this passage (v. 8-18) is largely legendary, affording a literary symbol for the confusion of Gentile minds when encountering the novelty of the religion of the gospel of the Christ. (Cp. concluding sentence Sept. 3rd.).

MONEYREA.

Scottish settlers originated Presbyterian congregations in this country in the early part of the seventeenth century. These settlers were encouraged to come to Ulster by the English Government. Many as fighting men, others as body servants, were granted leases of portions of the large land grants to their over lords. The proximity of Donaghadee to Portpatrick made the Ards the objective of many, and so we have among the early formed congregations Ballywalter, Bangor, Holywood and Killinchy. Many difficulties were encountered by the early ministers as the Episcopalian clergy were generally hostile. In the course of time, the descendants of these settlers, augmented by more immigrants, spread out, so that in 1719, a certain Capt. Wm. Hannyngton living near Moneyrea, seeing that his tenants and neighbours were principally Presbyterians, granted to David Black, John Orr and Archibald Stewart, for the congregation, one-and-a-half acres of land and half-an-acre of turf bog for ever at a nominal rent.

Preaching and ministerial duties were carried on for sometime by supplies.

In 1725, the Rev. Hamilton, of Galway, accepted a call to Moneyrea, at the generous (?) stipend of £30 with Turf and Oats, besides a promise of an annuity of £3 from Capt. Hannyngton. It does not seem that this promise was carried out. Mr. Hamilton officiated for nearly nine years when he retired on account of ill-health, though it was said that Capt. Hannyngton's treatment of him was the real cause, as during services the Capt. commented audibly, and even commanded the preacher to conclude. In 1735, the Rev. M'Cullough from near Larne was ordained. He ministered for over 10 years, when he accepted a call to Kircum in the South of Scotland, near Loch Ryan. Here he lived until attaining the patriarchal age of 90. His successor was a Rev. James M'Kean, from Ballymena, who for 27 years was a faithful popular minister, dying in 1773. A call was then accepted by the Rev. Samuel Patton, of Boveva, Co. Derry. His ministry covered 35 years. His successor was one destined to take a prominent part in the great controversy between Dr. Cooke and Dr. Montgomery. The Rev Fletcher Blakely, a splendid preacher, and brilliant scholar, was born in Ballyroney. He entered into his pastoral charge in 1809, and for nearly half a century ministered faithfully to the largest congregations in Moneyrea's history. At one period nearly 400 families were associated with the Church and no vacant sittings. A large gallery was added to the building, which was then able to accommodate about 600. A school house was built in his ministry which had a reputation for its classical and mercantile teaching far outside the neighbourhood. Rev. Blakely died 1862. In 1859, Rev. John Jellie was installed, to be succeeded in 1863 by Rev. John Berryhill, then Rev. D. Thompson in 1864.

Amongst the number of schoolmasters who taught in Moneyrea was H. M'D. Fletcher. In his leisure moments he wrote quite a number of verses of local and general interest, many appeared in the "Northern Whig," under the pen name of "Coilus." "Why I signed the call" is oft quoted by some of the older generation, particularly as I heard it quoted after hearing a very Evangelical preacher denounce our denomination.

"But think a partial God has given
His as the only clue to Heaven—
That none may ever climb thus high
But those His "Shibboleth" who cry;
Nor minds that what He calls the 'True'
Is but His dim and doubtful view."

This call was to the Rev. D. Thompson, afterwards of Dromore. Fletcher, I believe was a native of Ballinderry, and after leaving Moneyrea was for a time clerk in Ewart's Mill, eventually emigrating to the United States.

Rev. Thos. Leyland, 1875-78; Rev. Harold Rylett, 79-84; G. W. Bannister, 85-88. Then came the stimulating influence of Rev. Richard Lyttle, in 1889, who did much to revive congregational activities particularly among the younger adherents. His death in 1905 was a serious loss, but thanks to his successors, Revs. Geo. J. Slipper, Mathew Watkins and A. Whitford, the Moneyrea Church continues a source of help and strength in the neighbourhood.

Moneyrea, like many other old congregations, had Communion Tokens.

The Lyttle Memorial School is carrying on the good work started by Fletcher Blakely, and the creditable showing of its pupils proves that the high standard set so many years ago is well maintained. The lure of the City takes the younger prospective members to Belfast, so that the apparent decrease in church membership is naturally a result. Emigration, while not so general, also robs the country of its most promising, still, there are always compensations, and to those who remain, the Church must cater to keep interest in religion and stimulate their activities. Moneyrea, like many another similarly situated congregation, survived the wonderful exodus after 1847, and so to-day will carry on the good work, fitting youth for its battle in life, and comforting and aiding the bereaved and sick,

Reports.

Unity Guild.—The last outing of the summer season was a great success. We left Belfast by the 3-15 train and were met at Holywood station by representatives of the local Guild, who conducted us to the schoolroom where we left our provisions. As the sky was overcast most of the party took their coats, but as it turned out this precaution was quite unnecessary. The walk had been arranged by our Holywood friends and proved most enjoyable. We quickly got out of the town and were soon tramping along country lanes on the hill side, with occasional halts to take our breath and admire the surrounding scenery. We worked our way eastward and dropped down to the sea at Cultra just beside the Yacht Club; after a short time there, we returned to Holywood along the shore and reached the schoolroom with splendid appetites for tea. Here we were again welcomed by members of the Holywood Church who had not been with us on the ramble. After ample justice had been done to the tea, the party broke up into groups, each of which went off to enjoy the remainder of the evening in its own way. We are very grateful to the Holywood Guild for the way they received and entertained us; we sincerely hope that other outings of this inter-guild nature will be arranged for future summers.—The Winter Programme will be opened in Rosemary Hall, Elmwood Avenue, by a short whist drive, to be followed by dancing. The opening night of the winter is usually one of our most successful meetings, and it is hoped that this will not prove an exception to that rule. The members of the Holywood and Comber Guilds are to be invited as our guests and our members are asked to turn out in force to give them an enjoyable evening. Several innovations are to be made this winter. It is proposed to hold the Annual Soiree in December and that it shall take the form of a fancy-dress dance. An operetta is being arranged for early next year and will be run for a couple of nights; this is quite a new feature and will entail a lot of work for the performers, so we trust our many friends will support us. Another feature of the programme is a lecture on Bird-songs, which will be illustrated by gramophone records. Some people will be disappointed at the disappearance of Ladies' Night, but its place is to be taken by a Men's Night; Ladies' Night has always been a great success, but it was felt that the time has come to allow the men to show what they can do to entertain us for an evening without any assistance from the ladies. We have not forgotten the more unselfish side of the Guild's work; the entertainments for the Mission and the Blind will be held as usual. On the whole we think a varied and attractive programme has been drawn up, and one which caters for all tastes.

* *

Ballyhemlin.—The School Treat was held on August 10th, in the field opposite to the Meeting House, and was one of the best for many years. Football formed the principal part of the amusement, girls being as keen as boys. Mr. and Mrs. Samuel Curry of the Sexton's cottage, helped in every possible way to contribute to the success of the afternoon. The Rev. Edgar Lockett, of Holywood, was a visitor. Mr. and Miss Gilmore again generously supplied the milk, and that is worthy of note, because for a long time past they have always done that.

* *

Banbridge.—An interesting paragraph appeared in our local paper recently referring to the appointment of Mr. George Wallace to the Magistracy. It said "The farming community is honoured in the appointment of Mr. Wallace, who for many years past has been very active in furthering the interests of his country-

men, and he is certainly worthy of the honour now conferred upon him. As Chairman, for the second term, of the Banbridge Rural Council, he has given himself unselfishly in the public service and his work on the local boards and at the County Council, where he is a regular attender at the various Committee meetings, is greatly appreciated. All his public activities have been characterised by a fairness and impartiality which have won for him the respect and esteem of the community he so ably represents. He is a member of the Executive of the Farming Society and numerous other public bodies, and one of the mainstays of the Ulster Farmer's Union, of which he is Chairman of the Banbridge Branch." We hasten to add that he is a faithful member of our Church and we are proud of his so well deserved appointment. Our Choir in particular and the Church in general have lost the truly valuable services of Miss Sarah Elizabeth Radcliffe. She has gone to Australia to her "intended." A large party of well-wishers met at the Manse when a presentation was made to her. On our behalf and in a very sympathetic speech Miss M'Caw presented a handsome travelling bag. Mr. Sam Bell also spoke voicing our loss and the Antipodes' gain. We shall miss her as will also her father to whom we accord our kindliest feelings. We make an appeal here for fresh recruits for our Choir. We have said farewell to three worthy members in the last few months.

* *

Belfast : First Church.—In consequence of the extensive alterations and re-decorations being carried out at the Central Hall, it was necessary to postpone the re-opening of the Sunday School. This will not take place until the last Sunday of September. By that time the winter programme will be completed, including the continued social gatherings so well begun by the teachers and elder scholars last winter. It is also intended to have a Congregational Social on Wednesday, the fourth of October so that members may see the Central Hall in its newly-decorated form. Not the least attractive feature of the alterations will be the new maple floor laid down in the large hall. Good use will doubtless be made of this in the winter months. The Property Committee, ably represented by Mr. T. H. M'Murray, have supervised the complete work, and to them every credit is due for the satisfactory results.

* *

Cairncastle Old Meeting House.—The Sunday School Treat was held on Tuesday, July 25th, when a good muster of children began the proceedings with tea in the Schoolroom, afterwards proceeding to a field near by, kindly lent by Mr. Hugh M'Kee, and to the Meeting House green where the minister had erected a swing. Later in the evening the Cairncastle Flute Band came to enliven the company, and games and sports were indulged in till dark, when all went to the schoolroom and danced till between 2 and 3 o'clock. The young ones went home before dark, after further refreshments had been served. It was a most successful and enjoyable day ; the only regret being that the elders were not able to come till late, owing to the belated hay season.

* *

Dromore.—The Annual Fete in connection with the above Sunday School was held on Thursday, August 10th. The place of venue again this year was the lawn at Clanmurray. On arrival a programme of sports, consisting of flat and humorous events as well as tests of endurance, was carried out, the various items being enthusiastically contested. Tea succeeded the sports, and the afternoon was spent with the usual rings, etc. The children and teachers feel grateful to Miss Jardine, and Mr. and Mrs. Baxter, for so kindly placing once more their beautiful grounds at their disposal. The weather for the occasion was on its best behaviour, a circumstance which greatly added to the enjoyment of all. On the following

day, under the guidance of the Rev. Alfred Davison, the Choir and School Teachers, with some friends, to the number of forty, journeyed to Bangor by motor char-a-banc. The weather as on the previous day kept beautifully fine. The route taken this year was via Moneyrea, Comber, etc. After dinner, which all seemed to enjoy, the party separated to indulge in the various amusements which the ever-popular Bangor provides for its visitors. Tea brought the party together again to recount their varied experiences, and soon after a start was made for home which was reached in good time and after a pleasant run. All agreed in declaring it was one of the best days we have ever had. Our Teachers and Choir are very happy in having such a real friend as Miss Matilda Miniss who so kindly and generously defrays the cost of this particular excursion year after year.

* *

Larne and Kilwaughter.—On 15th August a most successful Summer Fete with Sale of Work, etc., etc., was held in the schoolroom and spacious grounds attached to the "Old Meeting House." At 3 o'clock p.m. the Pastor loci formally initiated the proceedings to a very large audience, and in his remarks said that before a National School was permitted on the premises, a free School of Work had been conducted by a Miss Parke, and that, among other fabrics a beautiful kind of lace had been manufactured of which a dress had been made and presented to Queen Victoria as a wedding present, and graciously accepted by Her Majesty. Speaking of the well-equipped stalls he mentioned that though the great majority of articles, useful and beautiful, were given by members of the Congregation, there was still surviving a pupil of Miss Parke more than 87 years of age, a respectable woman of the Catholic Church—a Mrs. Magee—who had as in other years presented useful knitted articles for children's wear. Brisk sales brought cash returns beyond expectation. On the "green" Mr. Lappin's Orchestral Band discoursed sweet and enlivening music from afternoon till late evening without fee or reward. Two Organ Recitals were given in the Church, the vocalists being Mrs. Moore, Doagh, a lady who has quite lost her eyesight, and Mr. Curran, an old favourite in Larne. Mrs. Moore sang with great pathos and power; and while charming all reminded one of great artistes heard by him in Italian Opera, etc., viz., Tietjens, Trebelli, Bettini, Baurmeistre. Mr Holmes' contributions on the organ were above criticism, particularly the Prelude to "Lohengrin," and the "Farewell to Cucullain," which left few hearts untouched. It is gratifying to record that amidst all our festivities our fallen heroes were not forgotten, and that certain young men each of whom had lost a brother, reverently deposited flowers at the monument whereon the names of our lads who fell in the Great War are inscribed. Of the workers, lists of stall holders, and others have appeared in our local paper and therefore I only ask you now to mention such working tradesmen as John Nelson who rendered yeoman service in preparation and removal of stalls and whose very juvenile son and daughter collected £12; Bob Gingles, Bob Wallace, Eph. Robinson, with W. M'Ninch, W. Grainger (Ulster Bank) while the genial superintendence of the Secretary, Treasurer and ex-Treasurer and Mr. Tom Gingles caused all things to move smoothly and well. The proceeds amounted to almost £160.

* *

Mountpottinger.—As is customary during July and August, with the holiday season in full swing, there has been little or nothing to record in the way of activities, but in anticipation of the Sale of Work in December, the Ladies' Sewing Society opened their season on Monday, September 4th, when there was a good attendance and interest shown.—The Minister is on holidays after 1st Sunday in September, and the pulpit is being filled by Rev. A. M. Bell, Ballyclare, Rev. A. O. Ashworth, and Mr. L. Agnew.

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HENRY SHAEN SOLLY.

MARRIAGE.

M'CALMONT—GALBRAITH.—11th July, at the Old Presbyterian (Unitarian) Meeting House, Glenarm, by the Rev. J. A. Miskimmin, B.A., Robert, second son of Robert M'Calmont, Glenarm, to Elizabeth, youngest daughter of John Galbraith, Carnave, Glenarm.

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